

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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"Knowledge is the treasure of the mind, but discretion is the key to it, without which it is useless. The practical part of wisdom is the best."—FELTHAM.

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SENATOR SMOOT'S ADDRESS ON MORMONISM.

(Continued from page 407.)

The Mormon theory of government is thus summed up in the Doctrine and Covenants, one of the accepted doctrinal works of the Church :

"We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of Society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the laws in equity and justice, should be sought for and upheld by the voice of the people (if a republic) or the will of the sovereign.

"We believe that religion is instituted of God, and that men are amenable to Him, and to Him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the conscience of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgment are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience.

"We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace in all respects, should be punished according to their criminality, and their tendency to do evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility, all men should step forward and use their ability in bringing offenders against good laws to punishment."

Mormonism from an ethical viewpoint: You remember in that great tragedy, Goethe's "Faust," just after the prologue in heaven has been given, the curtain rises and shows the old study built in Gothic style. The shelves of the room are full of books and chemical apparatus. Faust is sitting at a table pondering over the first chapter of the Gospel of St. John. He arises and gives those famous words, which must be impressive to us all:

"All that philosophers can teach, the craft of lawyer and of leach, I have mastered, and waded through philosophy's dreary deserts, too, and yet, poor fool for all my care, I am no wiser than before."

Then you call to mind how Faust becoming totally discouraged finally sells his soul to Satan on condition that he have new life and a chance to work out life's problem over again. Faust becomes a young man; he falls in love with Marguerite; he sins. Marguerite, at the end of part one, dies. Faust, still under the power of Mephistopheles, wanders about the earth and finally, after having seen the ages of the past and dreamed over the poems of Homer and Virgil, wanders back to his old study, but Mephistopheles is still behind him holding him absolutely in control, but Faust is awakened to a sense of his own power, after he sees his old servant, Wagner, and, turning to Mephistopheles, he says:

"Remember that from now on I am to redeem my soul from your power and control."

Mephistopheles asks him how he shall do it, and Faust replies:

"There are two souls contending within me, one is trying to become master of the other, and I set out to have my redeeming soul become the master."

Here is the problem; here is the thought of Mormonism, ethically. There are two powers contending for the soul of man, and man stands free to choose between them. After choosing right, the redemption of his own soul comes from his own hard

toil, for as Faust points out, his soul cannot be redeemed only through work with a faith sublime in the higher law of God. Ethically speaking, then, Mormonism says that every child is divine; endowed with divine powers to become the master of himself and the intelligent interpreter of God's laws. He becomes his own redeemer; he works out his own salvation, but this is according to law—the religious law, and obedience to these laws with the freedom of his own soul gives him liberty, for obedience to law is liberty.

And this takes us into Mormonism socially. What can Mormonism do to make the world better socially? When a man becomes a Mormon he is given the Priesthood if he has earned it by good living, and when a man holds the Priesthood of God he becomes a worker for God in the sense that he is exercising his highest manhood in every labor, vocation and avocation in which he is engaged. In other words, Mormonism is not a Sunday religion, but it makes every day a Sabbath day and everything that is to be done by man is sacredly done by virtue of the priesthood he holds. Were Mormonism to take hold of the social conditions in New York, Boston, Liverpool, Berlin, or Paris, it would not send ministers of the gospel among the people to merely preach them the word of God, for no one learns the word of God by hearing it or listening, but through works commensurate with his knowledge—a learning to do well each piece of work that is his daily duty; but it would also touch them in the material affairs of life.

Every Mormon is taught to work and regard idleness as a sin. He is encouraged to love and not to hate. He is admonished to live a chaste and virtuous life as an absolute prerequisite to the enjoyment of the blessings of his religion; in fact, no organization sets a higher value on virtue and chastity than does the Mormon Church, nor visits surer retribution upon vice and immorality. Every Mormon is encouraged to have absolute faith in God, and is made to know that his soul is as sacred in the sight of God as any other human soul that was ever on the earth.

Mormons are taught that the land is sacred and that by tilling it they are helping to redeem God's earth because they are becoming producers as well as consumers, but all their producing and all their consuming are only secondary to a knowledge of what is right and living up to what is right.

In Utah to-day, and I suppose I am safe in saying that two-thirds of the people are Mormons, there are some of the best schools, some of the best literary associations in the world. In ever ward, and every Mormon is a member of some ward, there is not only a Sabbath school but there are Mutual Improvement associations and Primary associations, which are for the express purpose of giving the young and the youth a scholastic, as well as a religious training. Every Monday evening throughout the State of Utah,

the men meet in assembly in their respective wards for the purpose of study, and in one ward that I recall to mind now, you will find in the library not only the Bible, the Book of Mormon, the Doctrine and Covenants, and other works on religion, but you will find the Life of Christ by Frederick Strauss and Ernest Renan. You will find the Lectures of Jesus Christ by Dr. Pfliederer of the University of Berlin; James's Varieties of Religious Experiences, Taylor's Classical Heritage of the Middle Ages; Darwin's Origin of Species and Descent of Man, and all other great works on religion and science, including Dr. Arnold Harnak's History of Dogma. I think you will readily see that Mormonism fears nothing. It aims at the truth, and though Mormons may differ and understand differently certain principles enunciated by Darwin, Spencer, Hugh, or Voltaire or Gibbons, yet they hold these men to be great intellects, and they have no fear whatever of reading their books.

And now something in brief about the history of the Mormon people. I call to your mind the fact that after the assassination of Joseph Smith in Carthage, Illinois, the Mormons were driven from their homes in Nauvoo by a vicious mob. Listen to what Colonel Thomas L. Kane said in a lecture before the Pennsylvania Historical society some few years ago. Colonel Kane was an officer in the United States army and had seen the sufferings of the Mormons just as they were driven from Nauvoo, and were about to begin their march to the great West. Time will not permit me to quote his whole lecture, all of which, however, is very interesting. Colonel Kane said in part:

"A few years ago, ascending the upper Mississippi in the autumn, when its waters were low, I was compelled to travel by land past the region of the rapids. My road lay through the half-breed tract, a fine section of Iowa, which the unsettled state of its land titles had appropriated as a sanctuary for coiners, horse thieves, and other outlaws. I had left my steamer at Keokuk, at the foot of the lower Fall, to hire a carriage, and to contend for some fragments of a dirty meal with the swarming flies, the only scavengers of the locality. From this place to where the deep water of the river returns, my eyes wearied to see everywhere sordid, vagabond and idle settlers; and a country marred without being improved by their careless hands.

"I was descending the last hillside upon my journey, when a landscape in delightful contrast broke upon my view. Half encircled by a bend of the river, a beautiful city lay glittering in the fresh morning sun, its bright new dwellings, set in cool green gardens ranging up around a stately dome-shaped hill, which was crowned by a noble marble edifice, whose high tapering spire was radiant with white and gold. The city appeared to cover several miles, and beyond it in the background, there rolled off a fair country, chequered by the careful lines of fruit husbandry. The

unmistakable marks of industry, enterprise, and educated wealth everywhere, made the scene one of singular and most striking beauty.

"It was a natural impulse to visit this inviting region. I procured a skiff, and rowing across the river, landed at the chief wharf of the city. No one met me there. I looked and saw no one. I could hear no one move; though the quiet everywhere was such that I heard the flies buzz, and the water ripples break against the shallow of the beach. I walked through the solitary streets. The town lay as in a dream, under some deadening spell of loneliness, from which I almost feared to wake it. For plainly it had not slept long. There was no grass growing up in the paved ways. Rains had not entirely washed away the prints of dusty footsteps. Yet I went about unchecked. I went into empty workshops, ropewalks, and smithies. The spinner's wheel was idle; the carpenter had gone from his workbench and shavings, his unfinished sash and casing. Fresh bark was in the tanner's vat, and the fresh chopped light wood stood piled against the baker's oven. The blacksmith's shop was cold; but his coal heap and ladling pool, and the crooked water horn were all there, as if he had just gone off for a holiday. No work people anywhere looked to know my errand. If I went into the gardens, clinking the wicket-latch loudly after me, to pull the marigolds, heart's-ease and lady-slippers, and draw a drink with the water-sodden well bucket and its noisy chain; or, knocking off with my stick the tall heavy-headed dahlias and sunflowers, hunted over the beds for the cucumbers and love-apples—no one called out to me from any opened window, or dog sprang forward to bark an alarm. I could have supposed the people hidden in the houses, but the doors were unfastened, and when at last I timidly entered one, I found dead ashes white upon the hearths, and had to tread a tiptoe, as if walking down the aisle of a country church, to avoid rousing irreverent echoes from the naked floors.

"Only two portions of the city seemed to suggest the import of this mysterious solitude. On the southern suburb, the houses looking out upon the country showed, by the splintered woodwork and walls battered to the foundation, that they had lately been the mark of a destructive cannonade. And in and around the splendid temple, which had been the chief object of my admiration, armed men were barracked, surrounded by their stacks of musketry and pieces of ordnance. These challenged me to render an account of myself, and why I had the temerity to cross the water without a written permit from a leader of their band.

"Though these men were generally more or less under the influence of ardent spirits; after I had explained myself as a passing stranger, they seemed to be anxious to gain my good opinion. They told me the story of the Dead City; that it had been a notable manufacturing and commercial mart, sheltering over

20,000 persons; that they had waged war with its inhabitants for several years, and had been finally successful only a few days before my visit, in an action fought in front of the ruined suburbs: after which they had driven them forth at the point of the sword. The defence, they said, had been obstinate, but gave way on the third day's bombardment. They boasted greatly of their prowess, especially in this battle, as they called it; but I discovered they were not of one mind as to certain of the exploits that had distinguished it; one of which, as I remember, was, that they had slain a father and his son, a boy of fifteen, not long residents of the fated city, whom they admitted to have borne a character without reproach.

"They also conducted me inside the massive sculptured walls of the curious temple, in which they said the banished inhabitants were accustomed to celebrate the mystic rites of an unhallowed worship. They particularly pointed out to me certain features of the building which having been the peculiar objects of a former superstitious regard, they had as a matter of duty sedulously defiled and defaced. The reputed sites of certain shrines they had thus particularly noticed, and various sheltered chambers, in one of which was a deep well, constructed they believed with a dreadful design. Besides these, they led me to see a large and deep chiselled marble vase or basin, supported upon twelve oxen, also of marble, and of the size of life, of which they told me some romantic stories. They said the deluded persons, most of whom were immigrants from a great distance, believed their deity countenanced their reception here of a baptism of regeneration, as proxies for whomsoever they held in warm affection in the countries from which they had come: That here parents "went into the water" for their lost children, children for the parents, widows for their spouses, and young persons for their lovers; that this the great vase came to be for them associated with all dear and distant memories, and was therefore the object, of all others in the building, to which they attached the greatest degree of idolatrous affection. On this account, the victors had so diligently desecrated it, as to render the apartment in which it was contained too noisome to abide in.

"It was after nightfall, when I was ready to cross the river on my return. The wind had freshened since the sunset; and the water beating roughly into my little boat, I headed higher up the stream than the point I had left in the morning, and landed where a faint glimmering light invited me to steer.

"Here, among the docks and rushes, sheltered only by the darkness, without roof between them and the sky, I came upon a crowd of several hundred human creatures, whom my movements roused from uneasy slumber on the ground.

"Dreadful indeed was the suffering of these forsaken beings. Cowed and cramped by cold and sunburn, alternating as each

weary day and night dragged on, they were almost all of them, the crippled victims of disease. They were there because they had no homes, nor hospital, nor poorhouse, nor friends to offer them any. They could not satisfy the feeble cravings of their sick; they had not bread to quiet the fractious hunger-cries of their children. Mothers and babes, daughters and grand-parents, all of them alike, bivouacked in tatters, wanting even covering to comfort those whom the sick shiver of fever was searching to the marrow.

"These were Mormons famishing in Lee county, Iowa, in the fourth week of the month of September, in the year of our Lord 1846. The city, it was Nauvoo, Illinois. The Mormons were the owners of that city and the smiling country around. And those who had stopped their ploughs, who had silenced their hammers, their axes, their shuttles, and their workshop wheels; those who had put out their fires, who had eaten their food, spoiled their orchards, and trampled under foot their thousands of acres of unharvested bread; these were the keepers of their dwellings, the carousers in their temple—whose drunken riot insulted the ears of their dying.

"They were, all told, not more than six hundred and forty persons who were thus lying on the river flats. But the Mormons in Nauvoo and its dependencies had been numbered the year before at over 20,000. Where were they? They had last been seen carrying in mournful trains their sick and wounded, halt and blind, to disappear behind the western horizon, pursuing the phantom of another home. Hardly anything else was known of them; and people asked with curiosity, what had been their fate—what their fortunes?"

(To be continued.)

TWO AND ONE.

Two ears and only one mouth have you,
The reason, I think, is clear;
It teaches, my child, that it will not do
To talk about all you hear.

Two eyes and only one mouth have you
The reason of this must be,
That you should learn that it will not do
To talk about all you see.

Two hands and only one mouth have you
And it is worth repeating—
The two are for work that you'll have to do,
The one is enough for eating.

From the German.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 7, 1910.

A WORD OF WISDOM.

"THERE is wisdom in all things," some sage has said, and we wish to point out in this issue the grain that may exist in the matter of asking questions. From the highest to the lowest, from the head of the Church to the president of a branch, wisdom in asking questions appeals with considerable force. In the last General Conference of the Church held in Salt Lake City, President Joseph F. Smith took occasion to remind the people that they might, by the exercise of some little personal effort, save those in authority a good deal of trouble, and at the same time do themselves inestimable good. His words follow:

"Circumstances are favorable to the remark I desire to make, that the Presidency and a number of the Apostles are beset, continually, with letters of enquiry, asking questions about almost numberless and nameless subjects. On one occasion, having been importuned by a young man who was almost a professional questioner, and having submitted to his queries, continuously, for a number of months, I came to the conclusion that I would make this proposition to him, and I think it a good one to make here, because it is not always the Bishops, or the Bishops' Counselors, or the Presidents of stakes who are asking questions of us, and who are submitting wonderful problems for us to solve; but many of the Latter-day Saints are doing the same thing, also a number who are not Latter-day Saints. My proposition was this, and I repeat it to the Bishops and Presidents and to the Latter-day Saints everywhere: If you have a question to ask, or some problem that you are not sure you are able to solve, I would suggest to you that you figure it out yourselves and reach the very best conclusion that you can of the matter; and then, if you are not quite satisfied with it, and you cannot get sufficient of the Spirit of the Lord to reveal to you the absolute truth, as to whether you are right or wrong, just submit to us your conclusion, and we think we can answer that a good deal easier and quicker than we can solve your questions in the way they are generally put to us."

The logic of the foregoing remarks is quite apparent to those

who have had the experience. And, while we are on this matter, it may not be amiss to append a few words on the same subject by Elder Nephi Anderson, in *Liahona, the Elders' Journal*, which we approve and commend to the readers of the *Millennial Star*.

"We receive many questions which we are forced to leave unanswered. Some of these questions are of a personal nature, and refer to matters better answered by others. Questions are asked about the belief of Catholics. We believe the Catholic is better prepared to answer questions affecting his form of worship than we are, for he has made a study of that belief and we have not. That has been one of the difficulties the Church we represent has been forced to meet. Men are constantly interpreting our belief and the doctrine we teach. We ought to be better able to make a statement of the tenets of our faith than strangers, for we have learned them, not only in letter, but in truth.

"Questions are sent which deal with subjects about which nothing definite is known, and about which only conjectures can be offered. We cannot guess at these with any greater degree of certainty than you can. We refuse to make guesses and deal with 'beasts' and 'horns.'

"Many questions come which should rightfully go to the conference or mission presidents. Questions affecting the standing of people in the various branches or conferences, will invariably be referred to your presiding officer.

"We shall be pleased to answer any question time and space will permit, if it refers to points of doctrine affecting our salvation or to any useful truth pertaining to this great latter-day work.

"Questions coming from the organized wards and stakes and referring to matters belonging to the officials of such organizations will be referred to the proper authorities.

"There is an art in asking questions. As much thought should be exercised in asking questions as in answering them. The task of answering is easy when a question is asked that shows that the questioner has been thinking.

"We are frequently asked questions which have to do with the standing of the Church of Jesus Christ of Latter-day Saints. We feel that the Church has been organized long enough to need no apology for its being nor to make excuse for its doctrine. It has stood a pretty severe test and can, if needs be, stand a greater.

"What we have said hasn't been to keep people from asking questions, but to stop an indiscriminate deluge of foolish or catch questions.

"Before you send your questions write them out, then read them over, lay them aside for a few days, then get them out and read them again with a prayerful heart, and you will be surprised how many of those knotty problems you will be able to solve for yourself.

"It isn't a new thing for unfair questions to be asked, to seek to entrap the unwary. Christ had these same people to deal with. They asked Him many questions and toward the last, when He preferred not to make answer to certain of them, they said He condemned Himself by His silence."

The propriety of submitting conclusions rather than open questions will be very clear when we call attention to the fact that in answering a question one may occupy most of his time and space telling things that the questioner already knows, and omit to say anything upon the particular point that is obscure. If conclusions are submitted, all extraneous matter can be excluded, and the real trouble be got at without undue labor or waste of time.

S. N. L.

Release and Appointment.—Elder Ralph H. Jones, who, for about nine months has officiated successfully at "headquarters," as emigration clerk, left Liverpool on Monday last, for London—the first leg of an extended trip through the most interesting parts of Continental Europe. He expects to return this way sometime during the latter part of August. Elder Jones leaves with the love and best wishes of a host of friends, and we shall watch for his return with a view to showing our good feelings socially before he leaves these shores for his mountain home. For the present, may his trip afford him joy and pleasure and benefit! To fill the vacancy caused by the departure of Elder Jones, Elder Alma Sonne has been called to act as emigration clerk. Elder Sonne's home is in Logan, Utah, and since his arrival in the field about three months ago, he has labored in the Newcastle conference. Elder Sonne comes to the office well equipped by experience in clerical work of a highly technical character, to assume his new duties with assurance. He is earnest and efficient and fully entitled to the confidence of all who have business with the emigration department. We welcome Elder Sonne and wish him complete success in his new field.—S. N. L.

SATISFACTION.

"SATISFACTION is the sunshine of life." Some one of our poets sings, "Into every life some rain must fall." This is verily a truism. But 'tis nature that teaches us to expect "sunshine after rain." The desire for satisfaction is inherent in the human race. Different desires are cultivated by different persons. The epicure cultivates the desire for corporal pleasure; pleasure of passion and of the palate. The financier cultivates his desire for mundane possessions, and in it finds satisfaction; but it is the religious-minded man, he who seeks to know, and to please the higher

powers, 'tis he who finds the deepest satisfaction in seeking to cultivate his desire.

"'Tis religion that can give
Deepest pleasure while we live."

Many, very many, are the seekers of religious satisfaction; satisfaction which admits no alloy. The many sects prove to us that religious dissatisfaction is rife. Many are hungry for the truth. They try one sect after another—they partake of the fruit of their doctrine and find that it does not satisfy the enquiring mind. The fruits of their teachings are to them as the apples of Sodom—dust and ashes.

The reason of this dissatisfaction among religious-minded people is not far to seek. The philosophy of man, no matter how deep it may be, cannot satisfy the soul of man when it seeks knowledge pertaining to God, because the things of God are only perceived and made known by the Spirit of God. Hence a man in possession of the Holy Spirit can perceive the truth when he hears it.

It is without doubt true that men find a degree of satisfaction in following the teachings of some of the sects extant. That satisfaction is due to the quota of truth which the sect is in possession of. A religion, no matter what its tenets may be, is of very little service to mankind if it fails to satisfy the deepest longing of the human heart. Religious competition is evidently rife among the sects. Each seeks that its doctrines may gain public tolerance and approval; that its churches and chapels may be filled, for large congregations are a commercial asset (inasmuch as they take up collections at each service held), for their preachers preach for hire.

We find according to the latest statistics of some of the largest sects, that they are losing their hold upon the church-going public. Year after year shows a greater declension. What is the reason of this? "Religious dissatisfaction" ranks among the first of its causes. Men are beginning to ask themselves the question which the youthful prophet Joseph asked himself, and asked his God, viz.: "Which one of all these sects is right?" They fail to find satisfaction in the teachings of the many sects. This state of affairs augurs well for the progress of Mormonism.

The "Christianity" of the sects is divided against itself. The Wesleyan Methodist cannot find satisfaction in the doctrines of the Baptist church; the Baptist member fails to find satisfaction in the Wesleyan doctrines, and so on throughout the many sects. If the members of the opposite sects fail to find satisfaction in the doctrines of each other's church, can God, whom they seek to worship, be satisfied with their teachings? The God, who made man and who in His mercy laid a plan of salvation that man, by following that plan, might regain His presence, is a God of order and not confusion. Order reigns supreme in all His handiwork. And so it is with the gospel of His kingdom. He gave one plan,

and one plan only, and that plan is obedience to the gospel of His Son.

Give ear, O ye people, for the Lord God of heaven has spoken. He has again revealed His mind and will to His servants the prophets in these the last days, even as He did in days of old. In these days he has set up His kingdom which is never to be overthrown—for “the gates of hell shall not prevail against it.” It has come as “a little stone,” it will grow into “God’s most holy mountain.” An ensign has been set up, that the nations of the earth may look and live. The hunters go forth to hunt, and the meek and the lowly are going to inherit the earth—for out of the fulness of its heart Zion speaks—and ears that were deaf, hear the gospel of peace, and in hearing gain joy and satisfaction to their souls.

Gateshead-on-Tyne.

AUBREY PARKER.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home July 2nd, 1910, per s.s. *Canada*: From Great Britain—F. A. Purrington. From Scandinavia—L. Andrew Larsen. With the elders were twenty-four emigrants, in charge of Elder F. A. Purrington.

President Clawson at Grimsby.—The saints and friends of the Grimsby branch (Hull conference), were favored with a week-end visit from President Clawson, who was on his way to the Continent, and stopped off to attend the outing at Cleethorpes of the Nottingham Sunday Schools on June 25th, 1910. The regular Sunday School services were dispensed with on Sunday, and a special service was held, and we received much valuable advice and admonition, both in the afternoon and evening. Elders Cottam and McCann from the Sheffield conference, and Elders Shaw and Kerr of the Nottingham conference, were also with us. President Clawson sailed for Denmark the following day.

Arrivals.—The following missionaries arrived for Europe July 2nd, 1910, per s.s. *Megantic*: Joseph Jenson, William H. White, Jr., Joseph Watson Maynes, Shirley P. Jones, William Thorn Patrick, Joshua E. Salisbury, George S. Shurtliff, George S. Sanders, John E. Everett, Salt Lake City; Joseph Leslie Broadbent, Lehi, Utah; Martin E. Sorenson, Ovid, Idaho; Halldar Johnson, Cleveland, Utah; Thomas S. Wheatley, Honeyville, Utah; Isaac B. Blake, Globe, Arizona; Jacob B. Johnson, Spanish Fork, Utah; Edwin D. Hatch, William C. Crook, Heber, Utah; Jesse Crosby, Cowley, Wyoming; Thatcher Jones, Byron, Wyoming; Alonzo J. Foutz, Richfield, Utah; Christian Mortensen, Salem, Idaho; Ernest A.

Jensen, Preston, Idaho; Lewis Ambrey Thomas, Lewisville, Idaho; Arthur O. Nielson, Mount Pleasant, Utah.

Appointments.—The elders who arrived for the British mission, July 2nd, 1910, have been appointed to labor in the following conferences: Isaac B. Blake, Joshua E. Salisbury, Joseph Watson Maynes, Bristol: William H. White, Jr., Shirley P. Jones, William Thorn Patrick, Hull: Fletcher Jones, Jesse Crosby, Irish: Martin E. Sorensen, London: Joseph L. Broadbent, Norwich: Thomas S. Wheatley, Nottingham: Edwin D. Hatch, Sheffield.

Signs of Health.—Judging by the size of recent orders for books and tracts, sent in by the Australian and the South African missions, the work of the Lord is not languishing in those far off lands. Last week the *Millennial Star* publishing office sent to Australia 1,000 books and about 210,000 gospel tracts of various kinds. At the same time, 2,000 books and 15,000 tracts were sent to South Africa. These orders are not isolated, either, for many thousands of books and tracts are ordered and sent to those countries each year from this office.

Successful Social.—A farewell party was held at 40 Donegal Street, Belfast (Irish conference), Saturday evening, July 2nd, 1910, in honor of Elders Sharp, Perry and Wise, who will soon be returning home. A large number of elders and saints of the conference were present. All seemed to enjoy the fine program that was rendered, and the Yankee variety of ice cream that was served. A special feature of the program was a short sketch which was given by the elders. The departing missionaries each received a present of a handsome Irish-made steamer rug as a token of love and esteem from the elders laboring in the Irish conference.

Sunday School Outing.—On June 25th, 1910, the Nottingham Branch Sunday School held their annual outing to Grimsby and Cleethorpes, and invited all the other schools in the conference to join them, which was accepted quite readily. The schools that were represented at Cleethorpes were: Nottingham, Hucknall, Derby, Eastwood, Loughboro and Leicester. The Hull Mutual Improvement Association also sent a goodly number of members. Elders came in numbers from the Hull and Grimsby and Sheffield conferences. All the elders in the Nottingham conference attended, with the exception of about two. This united outing had been in progress for some months to bring it to success; Brother Edward Kirk (Nottingham branch) being the organizer and corresponding secretary, whilst he had a good co-laborer in Elder J. S. McCann (Grimsby branch). The first train to arrive was from Derby, about 9-30 a.m., other trains following about

every half hour. It had been arranged to have a mass meeting on the sands at two o'clock, but a northeast wind which sprung up prevented this, and the meeting was abandoned. President Rudger Clawson of the European Mission had come from Liverpool on purpose to speak. The saints began to walk to Grimsby to see the docks and the sights of each place, and enjoy themselves in innocent amusement. At five o'clock one hundred and forty saints sat down to an excellent meat tea, which was provided by Messrs. R. Jackson's, on the Promenade. After partaking of tea, an excellent photograph was taken of several saints and elders, which will make a good memento of the occasion. The number of saints and elders that invaded Cleethorpes was near four hundred. It was a sight worth seeing; so many smiling faces, and the greetings of brothers and sisters which will be remembered by many of the saints and elders for a long time to come.

Outing to Milnthorpe.—The elders of the Liverpool conference and the saints of Lancaster, had a splendid two days' jollification on Monday and Tuesday of this week. On the 4th of July the elders met in the regular monthly Priesthood meeting at Lancaster—instead of Preston, the usual place—and in the evening a social was held where a good, impromptu program was rendered, elders and saints contributing numbers, refreshments being served in excellent style by the sisters of the Relief Society. Good cheer was a feature of the evening. Next morning, three waggonettes were loaded to their capacity—there were fully fifty in the company—and a drive of about eighteen miles made to Milnthorpe, where is located the old church in which President John Taylor was christened. It was a most delightful drive. The scenery was entrancing, beautiful beyond our powers to even commence a description. Everyone was in good spirits, as the singing of songs and cracking of jokes joyfully testified. Arrived at Milnthorpe, all took "tea," which was served by those ministering angels, the sisters of the Relief Society. After "tea," all visited the church; then some played baseball in a field in the neighborhood, some looked on and others went a mile farther up the road and visited the beautiful Leven's gardens. A misty rain began to fall about four o'clock and the company set out for home, making a short detour to visit the ancestral home of the illustrious Washingtons—made particularly illustrious by the achievements of General George Washington. At seven o'clock the whole company was back safe and happy in Lancaster, and soon thereafter the elders and visitors had taken leave of their generous hosts and were on their various ways to their homes. The saints of Lancaster, and Elders Larsen and Crawford and Lambert, with Elder Lambert as Master of Ceremonies, are entitled to much praise for the truly fine time had during the two days. Elder S. Norman Lee and Sister Lydia S. Clawson and family, of Liverpool; Sister Taylor of

Carlisle, and Elders H. B. Clawson and Horace Bond of Sheffield conference were among the visitors.

Baptisms.—A baptismal service was held in the Corporation Baths, Edinburgh (Scottish conference), June 28th, 1910, at which three persons were baptised. The ordinance was performed by Elder Joseph S. Edward. Confirmations took place at the baths.

A baptismal service was held at the Public Baths, Boundary Road, St Helens (Liverpool conference), on Saturday evening, July 2nd, 1910, when five candidates were baptised, Elder Wilford E. Jordan officiating. A number of saints and investigators witnessed the ceremony.

A baptismal service was held in the Bath Lane Baths, Leicester, Saturday, July 2nd, 1910, (Nottingham conference), in which eight souls were added to the fold of Christ. Elders Clarence Ward, Edgar King and William W. Howard officiated in the sacred ordinance.

A baptismal service was held at the Leeds Corporation Baths (Leeds conference), on Saturday evening, July 2nd, 1910. Fifteen candidates from the following branches were baptised: Leeds, 9; Bradford, 3; Clayton, 2; and Pudsey, 1. Elders James E. Jack, Alfred C. Gunderson, and George B. Mowry officiated. Confirmations took place directly after the baptism. Many strangers and investigators were present and were greatly impressed with the solemn service.

A baptism was performed in the Corporation Public Baths, Burnley (Liverpool conference), July 3rd, 1910, when two candidates were initiated into the fold, Elder R. C. Midgley officiating.

A baptismal service was held at the West End Baths, Ipswich, Sunday, July 3rd, 1910, in the Ipswich branch of the Norwich conference, in which six converts were admitted into the fold of Christ. Elder John W. Watts spoke upon the necessity and sacredness of the ordinance. Elder William A. Newsome officiated.

President Thomas F. Greenwood presided at a baptismal service given by the Blackheath branch (Birmingham conference), at the Turkish Baths, Birmingham, July 3rd, 1910. Appropriate remarks were made by President Greenwood and Elder Franklin J. Adams, after which thirteen people received baptism at the hands of Elders Franklin J. Adams and George F. Grover. Confirmations took place immediately afterward.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXIII.—PAUL AT JERUSALEM.—Assaulted in the Temple.

Text: Acts 21: 18—40.

I. BEFORE JAMES AND THE ELDERS.

1. James the Less, son of Mary.

2. Why the elders congregated.
 3. Paul's report. (a) Its effect.
 4. The Council's suggestion to Paul. (a) Purpose. (b) Paul's compliance.
- (1.) Paid charge for others.

II. THE UPROAR.

1. By whom raised.
2. How prompted.
3. Result.

III. PAUL RESCUED.

1. By whom. (a) Claudius Lysias, captain of the Roman soldiers that lodged near.
2. Bound between two soldiers. See Acts 12: 6.
3. The tumult.
4. The mob.

IV. PAUL MAKES A REQUEST.

1. Nature of it.
2. How prompted.
3. The captain answers by another question.

V. THE PREACHER AND HIS AUDIENCE.

DIED.

BURROWS.—At Swadlincote (Nottingham conference), June 13th, 1910, Sarah Ann Burrows, aged 61 years. Deceased was a faithful Latter-day Saint.

WHITE.—At Salt Lake City, June 13th, 1910, Catherine, the two year-old daughter of Brother and Sister Samuel White, who had recently emigrated from Birmingham.

GRUNDY.—At Handsworth, Birmingham, June 19th, 1910, Charles, the infant son of Brother and Sister George Grundy.

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